

# New Leaves

February 2019



**Parish Magazine  
of St David with  
St Michael and  
All Angels,  
Exeter**

*50p*

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# WELCOME



To all Readers of “New Leaves”, the magazine for the Parish of St David’s with St. Michael and All Angels.

**The editorial team invites you to submit appropriate articles which reflect Church, Parish or Community interest**

**Please send as Word documents to: [newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

Please note that all articles will be printed with the author’s name

Enjoy this month’s read.

We will welcome critical comments on the magazine

Editorial Team: Bill Pattinson and Richard Barnes supported by  
Stephanie Aplin and Clive Wilson

# New Leaves

**February 2019**  
**From the Vicarage**



Firstly I would like to thank everyone who helped to make our Advent and Christmas services so beautiful and memorable. It seems a long time ago now, but I appreciated the hard work that went into our lovely carol services and all the support I received in my first Christmas here.

Keeping the Christmas season going during January can feel like hard work. But our services for Epiphany and the Baptism of Christ set the tone of the year as we celebrate the revelation of Jesus in our world and recommit ourselves to following him.

This year we have quite a gap before Lent begins. Ash Wednesday is not until 6<sup>th</sup> March, but our ministers' team has already started planning for Lent. We will be offering two Lent Groups based at St David's, which will follow the 'Pilgrim' Course material on the theme of 'Church and Kingdom'. Oliver Nicholson will be offering 'Readings from Cyprian' at St Michael's. In addition the ministers' team will be giving short homilies at our Thursday 10.30am Holy Communion service, which will be followed by discussion over coffee afterwards. Full details of our Lent programme will be in next month's magazine, but I wanted to whet your appetite!

On the more practical level our recent PCC meeting agreed to some significant expenditure to help keep our churches in good order. Some work on the St David's roof has now been authorised as has the replacement of many of the light fittings at St Michael's. We are indebted to David Allin for his continued advice and work in keeping on top of these necessary repairs.

There was also a decision in principle to appoint a paid Parish Administrator to work for a few hours a week. This will be funded largely by money which the parish is receiving from Exeter Diocese in recompense for the half day a week I spend as an assistant Director of Ordinands. I hope that the Administrator's post will help us in our working



together and support our hard working church officers, as well as the clergy.

We also agreed to hold a consultation about the Transformation of St David's Church on 24<sup>th</sup> March. We look forward to welcoming Andrew Mottram who retired last year having served for the past nine years as buildings officer for Worcester Diocese. He came to facilitate the consultation which happened before the start of the works at St David's so we hope that his visit will be an opportunity for thanksgiving as well as an opportunity to look to the future. I really warm to Andrew's Mission Statement for church buildings: "If they are effectively to serve their communities as well as being places of worship, church buildings should be:

- A place of meeting for the community
- A place for listening, learning and telling stories
- A place for creative and artistic endeavour
- A threshold between heaven and earth"

On that subject it is great to see St David's Church being used so much by groups from the community and University. I'm particularly looking forward to two performances of 'The Marriage of Figaro' from a newly formed opera group at the University on February 22<sup>nd</sup> and 23<sup>rd</sup>. Do look out for the publicity and come and support them if you can.

At our recent PCC meeting the formation of a new events and social committee was announced and I hope that this will enable events that will help to build up our parish community as well as raising some much needed funds. Both our congregations are to some extent 'gathered' so opportunities to come together for friendship and fellowship are vital for our flourishing.

So writing this one year on from my arrival as 'Curate in Charge' (you may remember!) I am looking back with thanksgiving for the friendship and support I have received and the good things we have already shared. I am looking forward to a year when we can grow together in fellowship and in service of our parish.

With every good wish and blessing

**Nigel**

# **Light up a life talk-Exeter Cathedral-**

## **16th Dec 2018**

Holding on – or Letting go. That's the dilemma we all face when someone we love dies or when we're faced with death ourselves. It's hard - and it affects us all - deeply - whether we are from a faith background or not. How to get the balance right when we want to hold on but need to let go. How to make sense of grief? Who is wise in the face of death?

Wise doctors learn from their patients – so they say. I don't claim great wisdom but certain patient's stories stick in my mind.

Early on in my career I was posted to a remote part of northern Malawi (in south east Africa) right on the Lake Shore as part of a British Overseas Aid Program.

On the first ward round of my very first day a baby - who had been admitted with Malaria the night before –died - right in front of our eyes. Only half the children born to parents in Malawi then, survived till school age so this was a fairly common occurrence -but for me straight from the UK – it was shocking.

I'll never forget that baby's mother and what she did next. Saying thank you to us for trying to save her baby she gently and carefully picked him up and - just as she had, only the day before, placed him on her back and tied the Katenje (Shawl) around him and walked out of the ward.

I really didn't understand what was going on – but my nursing colleague explained. She, the mother, had come from a remote village up the Lake shore and she was hurrying to catch the Steamer which only came by once a week and on that very day. She knew that if she carried the child on her back in the normal way she wouldn't be charged extra. She didn't have enough money for a coffin – and it was very important for her to bury her child in her home village.

I was amazed at her courage and – frankly - her practical thinking -

but it was only later when talking it over with my wife, that I saw this scene from another angle. Helen said – I think that mother would have found great comfort in carrying her child home, holding on for just a little bit longer – before she had to let go.

There's a time to hold on – and there's a time to let go.

How does Hospiscare help us to Hold on – to Let go. Most importantly it is a safe place, where you know you will get expert care. I've lost count of the number of times I've welcomed a patient to the Hospice and seen the anxiety and often the pain lessen or disappear as they were wheeled over the threshold.

Hospice teams help to achieve symptom control so that what life is left can be lived to the full. It's not unusual, as many of you will know, to have parties on Hospice wards – anniversary celebrations – weddings even. That's all about holding on to what is good. And when the time comes Hospices provide that supportive care that helps us to let go.

Of course the picture isn't always that simple or rosy and sometimes because of the nature of the relationship or the difficult process of dying itself we are left with an impossible dilemma. Not wanting our loved one to Hold on – not able to Let them go – often feeling guilty and confused.

I've often thought of that young Malawian mother over the years and how she dealt with her grief, her situation – and think that the most important lesson she taught me was - that you can't tell someone how to grieve – or predict how they will grieve. Each of us has to work it out in our own way. There's no magic formula to make it all better.

The care offered in Hospiscare and all the community services they provide help enormously - as do occasions like this, which allow us to get in touch with our spiritual selves.

My prayer today (and I invite you to join me) is one of thanks for those whom I love but who have died - and for thanks too for patients and colleagues who have shown me how to Hold on to what is good and how to Let go – when it's necessary and time to Let go.

(Holding on – and yet – Letting go.)



**Howard Friend**

December 2018

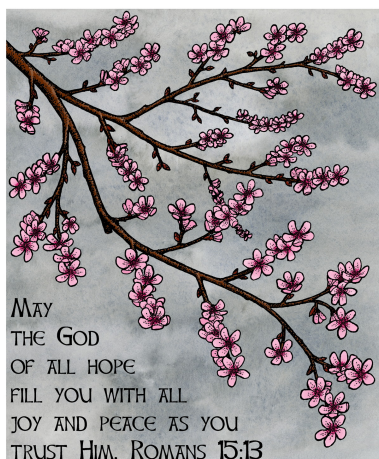


## **Sue Holden**

It was with great regret that we received Sue Holden's resignation from our editorial team at the end of November last year. Sue has given a wonderful ministry to our church in her communications role, not only contributing to the life of our magazine "New Leaves", but also running our website, our Twitter and Facebook accounts and as official church photographer. "Thank you", Sue, and may God continue to be with you in your new adventures. We look forward to seeing you at worship regularly at St David's

**Bill Pattinson (on behalf of the editorial team)**

21.01.2019



MAY  
THE GOD  
OF ALL HOPE  
FILL YOU WITH ALL  
JOY AND PEACE AS YOU  
TRUST HIM. ROMANS 15:13

# February 2019 from St Michael and All Angels

‘And be thankful’, St Paul exhorted the Christians at Colossae in his letter to the church there. This seemed to sum up all the other advice he gave them, along with the description of the new life that awaited them in Christ. ‘...Do everything in the name of the Lord Jesus, giving thanks to God the Father through him.’

The American festival of Thanksgiving has been much reported, and in some cases viewed with cynicism. It is not included in the bland ‘Happy Holidays’ which covers Christmas, and so as not to cause offence, Hannukah, Divali and any other religious event which may be celebrated at a similar time of the year. Thanksgiving was an overtly religious activity following the landfall and settlement by the Pilgrim Fathers who devoutly gave thanks to God for their new lives in a new country. Clearly it was not all wonderful; there had been losses on the way, fearsome engagements with local peoples and all the challenges of establishing orderly life and survival. The deeply Protestant people saw parallels with Moses and the Israelites, as did the early South African settlers: the land was unforgiving, the indigenous deemed savages and the British government, for both groups of settlers, oppressive.

An account of a Thanksgiving that I read recently made no mention of to whom the thanks would be offered. At the meal, the guests were invited to share their gratitude for events of the past year. These included ‘...a brother’s sobriety...a negative test result...a pay-rise’. The writer, Sarah Ivens, admitted she was moved by the experience and investigated it further. Some writers have suggested that we should keep ‘thankfulness diaries’ to remind us that there are good things. Open appreciation for the good things we enjoy can have positive health benefits. There is also evidence that religious activity like prayer has individual blessing, though Sarah Ivens made no mention of God or prayer in her account.

In December we were stuck on a ferry in Roscoff for a few hours longer because of bow-door failure; as we finally left, another driver raised his hand out of his window and shouted ‘There is a God!’ Perhaps he was being ironic, but we took him at his word and agreed, for the sake of

gratitude.

It may be difficult in some circumstances to identify what we need to be thankful for; there are events that we clearly would not think conducive to great joy; certainly it is not the boastful 'gratitude' of the praying Pharisee (Luke 18:10) whose bombast contrasted so strongly with the tax-collector who desired God's mercy.

Great excitement accompanied the 4 billion mile Mars probe recently, sending back messages from the depths of space. Professor David Wilkinson has no problem with God and 'Ultima Thule'. Perhaps we should be grateful, that with the constant expansion of the scientific world, our salvation prospects don't end in this world only, but in the realms of God's immense activity so that we 'can boldly go' on the quest for our lives to be fulfilled by union with our God and Creator and we can be boldly grateful to God for all the events that befall us. The joy of the Lord should be our strength, to paraphrase the words of Nehemiah (Neh. 8:10).



**Stephanie Aplin.**



# St David's Eucharist February

## Sunday 3<sup>rd</sup> February Candlemas (5 Before Lent)

Reading 1	Malachi 3:1-5	Helena Walker
Reading 2	Hebrews 2:14-end	Sarah Black
Gospel	Luke 2:22-40	
Time of prayer		Nigel Walsh
Junior Church:		

## Sunday 10th February 4 Before Lent

Reading 1	Isaiah 6: 1-8	Charlotte Townsend
Reading 2	1 Corinthians 15:1-11	Gabrielle Kirby
Gospel	Luke 5:1-11	
Time of prayer		Chris Gill
Junior Church:		

## Sunday 17th February 3 Before Lent

Reading 1		
Reading 2		
Gospel		
Time of prayer		

*Family service - No Junior Church*

## Sunday 24<sup>th</sup> February 2 Before Lent

Reading 1	Genesis 2:4b-9, 15-end	Clive Wilson
Reading 2	Revelation 4	Sue Wilson
Gospel	Luke 8:22-25	
Time of prayer		Helena Walker
Junior Church:		

## Sunday 3<sup>rd</sup> March Sunday next before Lent

Reading 1	Exodus 34: 29-end	Karen Facey
Reading 2	2 Corinthians 3:12-4:2	Jenny Baker
Gospel	Luke 9:28-36	
Time of prayer		Robert Mitchell
Junior Church		

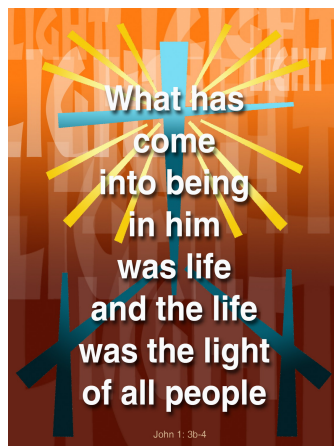


# Charitable Giving Collections at St David's Church, Exeter during 2018

These were the proceeds of collections taken after the services at St David's in the past year.

January 14th	YMCA - £198
March 4th	Thursday Soup Evening £236
May 20th	Christian Aid £754 (including Big Breakfast and Donations)
July 1st	Refugee Support Group £210
August 26th	Emergency collection for Kerala £174
October 7th	Goodwill Village £240
November 25th	The Angel Tree £710
December 16th	Half of Carol Service collection for Refugee Support Devon £151
December 24th	Christingle collection for Children's Society £306

**Total of these collections (and supporting events) = £2979**



# St. David's Parish 'Brexit Vigil'

Brexit!!!

Whether you feel a deep despair at the state of the British government, and worry for our economy, society, science, or environment; or perhaps feel confident in a potential new future, we are all being profoundly changed by 'Brexit'.

This is not an article about my views, nor an article about facts. This is an open invitation to attend a prayer vigil.

**A 12hr parish prayer vigil will be held in the Lady Chapel of St. David's Parish church on Friday March 22<sup>nd</sup> from 08:00 until 20:00.**  
All are invited.

The 'Brexit Vigil' is a prayer event, and not an opportunity for debate, correction, or the promotion of political ideas! The 'Brexit Vigil' is a time of shared prayer; a holy time given over to God that we may wait upon Him.

## An outline for the day

On the hour, and half-the-hour, selected intercessors will lead 10mins of open prayer. The following 20mins will be held as silent prayer. The intercessor may use music, words, singing, craft, fabric, or dance – whatever form they desire to express their prayer. Each intercessor will begin their 10mins of prayer by ringing the tolling bell, conclude their prayers with the Lord's Prayer, and remain in the Lady Chapel to observe the following 20mins of corporate silence.

Clergy or Lay Readers will lead normal Common Worship liturgies at 08:00 (Morning Prayer with Holy Communion), 12:00noon (Midday prayers), 18:00 (Evening Prayer), and 20:00 (Compline/Night Prayer). Avril Pattinson is kindly helping co-ordinate our list of intercessors, so please contact Avril if you would like to lead a prayer slot during the day.

St. David's Church will be open from 08:00 until 20:00 welcoming anyone and everyone who may wish to attend some or all of the 12hr 'Brexit Vigil'. Opportunities will be

available throughout the day for the lighting of candles and the writing of personal prayers. I will be in church throughout the vigil, and will be available to speak with people 1:1 as required.

Brexit.

Whatever that means to us, let us offer up to God in corporate prayer our worries, hopes, and plans for the future.

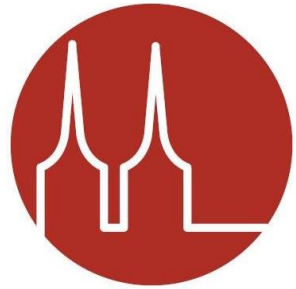
“Trust in the LORD with all thine heart; and lean not unto thine own understanding.” *Proverbs 3.5*

**Rev./Fr. Christopher**



*That old tea urn had served the  
church well*

# Reflection- found in Roskilde Domkirke, Denmark



A church gives us a uniquely special feeling.

A feeling of devotion. We feel devout when we stand in such an overwhelming place.

Devotion implies thinking about, becoming aware, opening up. This can hardly be avoided in a church. All our senses become activated.

We are confronted with the history, with the people and with the events that have made this world that is ours.

And we are confronted with things that show that this place still holds an essential framework around life: the baptismal font, the pulpit, the altar, the Bible and the hymn book. In this place people have cried and laughed, sung and prayed, spoken and listened as in no other place. And this has been happening day after day after day. The ceiling is so high and the walls so far apart to make room for all that is part of life- the life that God grants us every day.

We should give ourselves a little time as we are in this special place, time to slow down and reflect on the influence it has on us: think of a dear departed, maybe sit for a moment by the font and dwell on the meaning of baptism, say the Lord's Prayer, write a prayer, or just enjoy a few peaceful moments.

A church is a place for devotion.

Prayer:

*Our Father who is in Heaven*

*Thank you for the life you give us,  
for all good gifts for mind and body.*

*Help us to live each day  
trusting in your love and care.*

*Sharpen our senses, and waken our thoughts*

*So that we give ourselves to your love and the love of each other.*

Bible quotation:

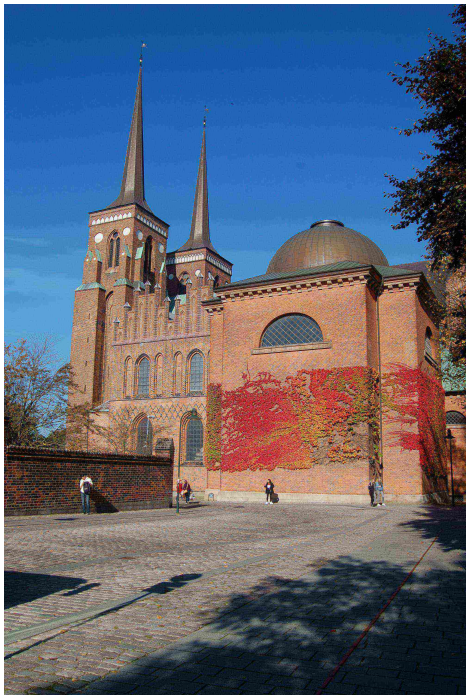
*"See, I am with you always, even to the end of the world."*

Augustine, the Church Father (354-430):

*"Trust the past to God's mercy,  
the present to God's love  
and the future to God's  
providence."*



**Sue Wilson**



# Catching light

*When God came to our service,  
Did he come with hymns  
Victorian Imperial ?  
When God came to our prayers,  
Did he come with re-tooled Nicene Creed ?  
Or 21st Century conflicts rehearsing his name ?  
No incense marked his arrival,  
No cries greeted his son's pain .*

*The congregation stands a broad leaf copse:  
readings  
fall like autumn .  
The pulpit sounds no  
thunder and damnation gain,  
hassocks rarely knelt on,  
and the plate passes through as if commuting to another town .*

*No matter -  
My faith came by the bus stop :  
ideas of God ,  
in the fractured motes of sunlight  
and the rain gleaned joy.  
What a thought to live by:  
enough that in the absence  
he came.*

*When we met we greeted  
one another,  
footsteps on the sentient threshold  
and entered the church together,  
past heavy wooden doors that shut out the moments profane .*

*Sorry we were slightly late .*

*To listen to the singing souls  
each with their part  
of a new friend's refrain .*

*If God came to an Atheist  
or doubting christian*

*-On which part could that soul's matter big bang explain ?*

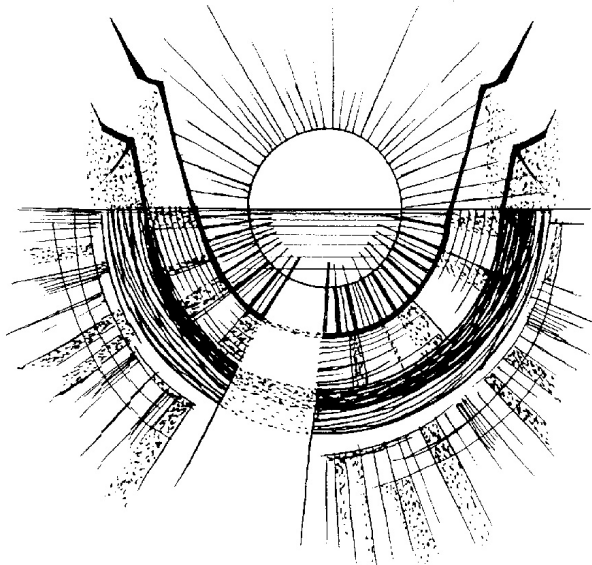
*In an epiphany of relativity, Schrödinger's cat and dark energy ,  
can God also search for a theory of everything,  
to help man's kind man sustain?*

*Catching light through the canopy of beliefs*



**Johnathan Johns**

January 2019





## **St. David's Church Crib**

One Thursday, I noticed a number of our faithful ladies gathered about the nave altar. They were talking and gesturing, and I being curious, wandered over. The focus of their attention were the porcelain statues of the nativity scene nested on a bed of hay. If you've worshipped to St. David's from Advent to Candlemas, you'll have seen them too! These faithful ladies were admiring the scene, talking about their families, and commending how fitting were these particular figures to the character of their church.

When I first came to St. David's Church, I noticed a lamentable lack of a significant nativity scene. The small knitted figures of Mary and Joseph tucked under the altar were cute, but did not provide a usable station for worship. I prayed for a suitable set, and kept my ears and eyes open for how God might act. (I latterly understood there were more knitted nativity figures in the vaults of St. David's, which, in times past, were circulated around the homes of parishioners during Advent and Christmastide. A tradition I would love to see resurrected...)

Still waiting upon God in prayer, in 2015 my grandma Cherry gifted me a nativity scene she made whilst living in Singapore in the 1950's & 60's. Unknowingly, she had answered my prayer! I shared this good news with Tom Honey – our incumbent at the time – and, with Mary Quest and Churchwardens, graciously accepted this gift.

The blessing of the crib on Christmas Eve is very special moment in the liturgical narrative of the Christian year. Each family finds their model and meaning in the eternal Holy Family, represented by these hand-crafted figures in the hay. Blessing the crib recognises the affirmation and challenge of Christ's Incarnation to the worth and diversity of every human family. The blessing is especially poignant for me since my grandma Cherry sadly died in 2017 +May she rest in peace, and rise in glory.

Dear reader, as your contemplation of the

Nativity of Our Lord Jesus Christ wanes after Candlemas, may your adoration of Him continue to grow and inform your blessed life in 2019.



**Rev. Christopher**



## **Congratulations to Ben**

On Tuesday 27th October, 2018, we had the great honour and privilege of presenting the YMCA 'Order of the Red Triangle' award to Benjamin Grimsey.

A long standing supporter of YMCA Exeter, Ben served on our Board of Trustees during the 1990s as well as on the Diocesan Board of Mission, through which Ben gave many years in service of others across the county.

Ben was presented with the award by Simon Johns, Joint CEO at YMCA Exeter. He gave a moving tribute to Ben, acknowledging the influential role he has played both within YMCA Exeter and the Diocese of Exeter.

This was followed by a speech from the Right Rev Robert Atwell, Bishop of Exeter, who as President of YMCA Exeter, thanked Ben for his lifelong contribution to supporting homeless young people. Ben simply responded with the phrase, 'It's all part of the job'.

The ceremony was also attended by Emma Osmundsen who is a trustee at YMCA Exeter as well as Warden at St David's Church where Ben, and his wife Margaret, are both members. Ben was also presented with a copy of our brand new history book, which describes the story behind The Order of the Red Triangle. It is the most prestigious award issued by YMCAs across the country in recognition of long and voluntary service to the organisation. Only two other awards have been given by YMCA Exeter throughout our 170 year history

**Bethan  
Spencer  
(28.11.2018)**



# Bloomsbury in Berwick, East Sussex

If you are ever visiting East Sussex I would urge you to visit the church of St Michael and All Angels, Berwick which nestles in the South Downs. The grade 1 listed church in this small village east of Lewes and Brighton contains important 20<sup>th</sup> century art by Duncan Grant, Vanessa Bell ( sister of Virginia Woolf) and Quentin Bell of the Bloomsbury group. Bishop Bell of Chichester wanted to revive the pre-reformation practice of decorating churches with murals and, in 1941, at the height of World War II, commissioned the artists who lived nearby at Charleston Farmhouse. Bishop Bell's vision was for Berwick to be a great experiment and a catalyst for promoting the relationship between the Arts and the Church. He had the enthusiastic support of Sir Kenneth Clark and the Central Institute of Art and Design (CIAD) whose purpose was to respond to the plight of artists in wartime. The commission was not without controversy however as a parishioner lodged a formal objection to the murals and a "Consistory Court" in the nearby schoolhouse heard objections as well as evidence in



favour by Sir Kenneth Clark and others. It decided on 1 October 1941 that the commission could go ahead. The sincerity of the artists was emphasised along with their generosity in asking for only a fraction of what the work would normally cost.

Duncan Grant who with Vanessa and Clive Bell, her husband, and children Julian and Quentin had moved to Charleston Farmhouse in 1916 so that Duncan, a conscientious objector, could be employed in agricultural work and avoid conscription. The house had been found by Virginia Woolf who lived nearby. Over the next 64 years the artists transformed and decorated the farmhouse, which is now a trust and open to visitors.

The design of the murals included local people as models and the artists themselves. In the Nativity mural Vanessa painted her daughter Angelica as Mary and the baby Jesus resembles photographs of her sons Julian (and Quentin) as babies. The depiction perhaps reflects Vanessa's grief and loss as Virginia had taken her life earlier in 1941 and Julian was killed in the Spanish civil war. Mary appears distracted and solemn as Jesus will bring her both great joy and great pain. A farmworker who lost an arm in a cart accident is Joseph, another amputee depicts a



shepherd ; to the right of Joseph are the sons of the gardener and of the housekeeper adoring the baby Jesus. They are in their school uniforms, their smartest clothes. The stable is a Sussex Barn belonging to Maynard Keynes another of the Bloomsbury set. Mount Cabourn on the Downs appears in the background and there are a local downland lamb and a trug in the foreground. This mixture of contemporary clothes, local people and settings in well known religious compositions gives the murals great resonance with our world today too. As Bell put it in his dedication sermon:

*"The pictures will bring home to you the real truth of the Bible story ...help the pages of the New Testament to speak to you – not as sacred personages living in a far-off land and time, but as human beings ...with the same kind of human troubles, and faults, and goodness, and dangers, that we know in*



*Sussex today."*

Similarly, real people posed as models or appear in other murals with Leonard Woolf for the ascended "Christ in Glory", the largest mural atop the chancel arch, by Duncan Grant. Below Christ the Downs appear and, kneeling in a meadow of poppies, three local men in service uniforms of the Second World War. The soldier lost his life at Caen in 1944 so the mural serves as a war memorial. Opposite are the rector of Berwick and Bishop Bell.

Unfortunately due to the murals being painted on wartime plaster boards they are now in urgent need of restoration and conservation. A project is underway with a grant sought from the Heritage Lottery Fund.



**Clive Wilson**

January 2019

<http://berwickchurch.org.uk/bloomsbury-at-berwick.html>

<https://www.charleston.org.uk/>



# St Michael's Remembered

## The Clergy (4) - Father Allen

At some stage, I think it was after Fr Papworth had died, a new priest was appointed and at a meeting held in St David's Institute it became appallingly clear that his ideas would not be conducive to St Michael's survival. He was subsequently persuaded not to take the post. Whatever happened, the next appointee was the Rev Kenneth Allen, who arrived with his wife Muriel and became Priest in Charge just before the centenary celebrations in 1968.

At the time, Tyntesfield, the home of William Gibbs at Wraxall in Somerset, was still in private ownership of his great-grandson, Richard Gibbs, 2<sup>nd</sup> Baron Wraxall, who invited the congregation to visit the private chapel of the house, which was normally closed to the public and many of us joined the coach party for this trip. Although designed by Sir Arthur Blomfield, while St Michael's was designed by Major Rohde Hawkins, the chapel bears a striking resemblance to St Michael's.

Lord Wraxall and his sister were also the guests of honour at the supper held in St David's Institute to celebrate the centenary. Lord Wraxall never married, and after his death in 2001 Tyntesfield was bought by the National Trust, who renovated it and opened it to the public.

A notable feature of the centenary was the sermon preached at the main celebratory Mass by a former St Michael's boat boy, the Rev Canon Gordon Ruming, rector of Calstock in Cornwall. In this sermon, Gordon described the view as it might have been seen by the builders in 1868, referring to the brook which then ran along Exe Street by its original name – Shit Brook. That was certainly a 'waker', the hats shot up as the ladies visibly thought; "what did he just say."

Just over a year before I had married Fred Bovett, a member of the church choir. Like my parents and several other young St Michael's people, we could not marry there, as the Licence was held by the parish church. Working on the principle that St Michael's was the people rather than the building, we all decamped, servers, choir, incense and all, to St David's. The wedding was awash with clergy, the afore mentioned Gordon Ruming married us, the Rev Frank Rice, former vicar of St David's preached, and



the then current vicar of St David's, the Rev Tom Pritchard and the Rev John Allen, curate at Honiton and a family friend also took part. Father Papworth had just died, so there was no priest-in-charge at St Michael's. There was also a nuptial Mass, so with all this, there was only one person to manage it, my father. So he was M.C. while the other M.C., Basil Hibberd, gave me away.

Fr Allen was a lovely man, with a wicked sense of humour. After our marriage Fred and I moved to Frome in Somerset, but we still came back to Exeter for all the major festivals and for some weekends, so we were, up to a point, regular worshippers at St Michael's. When our first two daughters were born we brought them back to Exeter and Fr Allen baptised them on Sunday mornings after the



Fr Allen with Clare

10.45 Mass. When our second daughter, Tessa was christened, the procession was on its way down to the font, as I turned to lift her from her carry cot I heard the unmistakable sounds of a nappy being filled. It was too late to do anything about it, so she was handed over looking absolutely beautiful and smelling appalling. Having baptised her, Fr Allen handed her back to her godmother with the quip: "well I certainly got the Devil out of that one!"

After we moved to Bath in 1971, Fred and I became very involved with churches there, so our visits to St Michael's became less frequent, and I just heard about what was happening from my parents.

After Fr Allen, there was a Fr Hughes, who was an American, although he preferred the term 'Virginian'. He hadn't really got over the American Civil war, and had a Confederate flag prominently displayed in his study.

I did return to St Michael's occasionally, but as the years passed, especially after my father died in 1987, it became a place full of ghosts. I recall one All Souls' Day Mass when I realised that I actually knew more of the people

whose names were on the list of the Departed than I did those who were sitting in the pews. An inevitable part of growing older!



## **Angela Marks – August 2018**



Six who were at 100<sup>th</sup> & 150<sup>th</sup>  
Anniversaries



## **Film Evening at St David's on Death, December 2018**

'Whilst I thought the evening would be focused more on the process and journey of death on a personal level... With all its complexities... it was still extremely interesting.

I found the films very moving and informative with regard as to how different cultures deal with death with all their own cultural traditions and beliefs.

I really hope that they will use us again.

The structure was good and the leaders seemed open and approachable....

**Hillary Francis**  
December 2018

# February, mainly at St Michael's

Our grateful thanks to all who helped with and came to our Christmas events here at St Michael's, with Gifts of time, talents & love to worship God and serve neighbours. Particular thanks to the Darches and the Aplins for erecting & decorating the Christmas tree, assembling the Stable for the beautiful Nativity figures, and for floral decorations. A special joy at Epiphany was the visit of Alan J Taylor who designed and painted the Stable some 72 years ago!

After Candlemas there's a long wait this year for Lent, with Ash Wednesday on 6<sup>th</sup> March and Easter Sunday very late at 21<sup>st</sup> April. Please join us at St Michael's for worship, prayer & fellowship. All welcome, all loved by God.

**Sun 27 Jan, Epiphany III.** 11am Sung Mass. Missa Sancti Nicolai, *Sydney Nicholson* (RSCM Founder). O sing joyfully, *Batten*.

**Wed 30 Jan, 7.30pm. St Michael's Lecture.** Dr Darren Schreiber (Univ of Exeter) on "The Neuroscience of Political and Religious Beliefs". All welcome, free entry, voluntary donations, refreshments & discussion.

**Sat 2 February, at St Mary's Church, Mary Tavy,** Tavistock, PL19 9PE. 5pm Sung Mass for Candlemas with Fr Steven Martin and St Michael's Choir. Byrd 4, Parsons "Ave Maria".

**Sun 3 Feb, Candlemas** (transferred from 2 Feb). 11am Sung Mass. Stanford in C&F. Nunc Dimittis in B flat. From 12noon the Bountiful Table of Bakes, Preserves & Produce for Church Funds.

**Sun 3 Feb, 6pm Choral Evensong & Benediction.** Reading. Psalm 122 & 132. Stanford in B flat. Anthem: Hodie beata virgo, Byrd. O salutaris & Tantum Ergo.

**Sun 10 Feb, Epiphany V.** 11am Sung Mass. Hymns: 345: 410: 433(om\*). Mass in E, Darke. Motet: I will lift up mine eyes, Walker.

**Sun 17 Feb, Septuagesima.** 11am Sung Mass. Hymns: 333: 294: 467. Mass in the Dorian mode, Tallis. Motet: Since by man came death, Handel Messiah.

**Wed 20 Feb, 7.30pm. St Michael's Lecture.** Prof Emma Loosley (Univ of Exeter) The Syrian Conflict: What is it Really about?

**Sat 23 Feb, 9am. Men's Breakfast** at the Imperial.

**Sun 24 Feb, Sexagesima.** 11am Sung Mass. Hymns: 466: 271: 393. Mass in F, Sumsion. Motet: They that go down to the sea in ships, Sumsion.

**Sun 3 March, Transfiguration Sunday.** 11am Sung Mass. Hymns: 494: 234: 443. Little Organ Mass, Haydn. Motet: O nata lux, Tallis. From 12noon the Bountiful Table of Bakes, Preserves & Produce for Church Funds.

**6pm Sun 3 Mar, Choral Evensong & Benediction** will be sung by University of Exeter Chapel Choir. Please support.

Advance Notice – **Sat 9 Mar, 7pm** at Salvation Army Temple, Friars Gate, Exeter. Exeter Bach Society with Exeter Chorale and others sing St Matthew Passion. Tickets £15 in advance.

Wednesdays at 7pm, 13,20,27 Mar, 3,10 Apr, Lent Reading Group with Oliver Nicholson on St Cyprian, 3<sup>rd</sup> century Bishop & Martyr.

Other regular times:- Choir Practice 7-8.30pm Tuesdays – new singers always welcome. Plainsong Vespers & Meditation Tuesdays & Thursdays at 6pm. Matins & Low Mass Wednesdays at 9.30/10am.

Best wishes from all at St Michael's Mount Dinham.



**Richard Barnes – 20/1/19**



# **“Unity and Growth”**

## **Catholic Mission and Evangelism in Exeter Diocese**

On Saturday January 19<sup>th</sup>, I attended a glorious day of catholic teaching & worship, encounter & fellowship, innovation & tradition at St. Mary the Virgin Abbotsbury. And, as a part of the organising team, I donned a florescent yellow tabard to direct car park traffic!

Fr. Nigel and several members from St. Mike’s joined almost 200 people, clergy and laity, from churches all over Devon to hear excellent keynote addresses from Robert, Bishop of Exeter and Johnathan, Bishop of Ebbsfleet. Workshops offered included how to lead the ‘Nursery Rhyme Mass’ for school children, strategizing communities according to the ‘Seven Sacred Spaces’ of monastic life, and more. Worship was lavish and serious and beautiful, with Benediction a particular joy for me. Especially because the ladies sat alongside me in the pew had never seen the host exposed before, and they were blown away by God’s glorious immediacy and majestic incomprehensibility. Lunch was kindly provided from +Robert’s coffers.

The day offered much to ponder and take away for trial in our own parishes. I tweeted through the day @UnityAndGrowth1. From those threads, I share a flavour here for you to ponder and to ‘taste and see that the LORD is good’:

- Pilgrimage is to get to that place where God makes Him name to dwell, and where He can *work upon you*. A ‘Pilgrim Spirit’ is marked by 1) Companionship in joy and understanding one another, 2) Penitence in clearing uncomfortable clutter, 3) Healing in carrying on with brokenness, and 4) an anticipation of Heaven as our ultimate destination.

- The Priest as pastor, not a ‘Doctorate with Attitude’. Focusing whole-person ministry on communities of 20 or less around the altar

is an ancient strategy for growth. This highlights the importance of smaller mid-week services and rural congregations today.

- Liturgy is supposed to *unite* people, not *divide* them. Liturgical innovation has broken the unity of the Church of England at prayer. Neglecting Baptism is also a sadness of the Church today. Mission begins with Baptism – in it we are regenerate; and are given all faith, hope, and charity to be the saints God calls us to be. Attractive liturgy is ‘organised informality’, not ‘disorganised formality’ that blends the holy with the homely!

- Nostalgia can be wounding. Nostalgia can prevent healing. Nostalgia saps our vitality in Jesus Christ.

- Catholic mission is not soft. Catholic mission is realised in the fullness of Jesus Christ in His sacraments. Catholics pay attention to verbal and not verbal forms of evangelism occurring over time and corporately. Faith is personal only because it is derived from the corporate. Catholic mission passes on the faith intergenerationally. Grandmothers who *imaginatively* teach the faith to their grandchildren will revive the Church. If prayer doesn’t matter in the home, it won’t matter to children.

- The Church is a continual miracle. The unity of the Church is the unity of 1) Jesus Christ in the Father – unity in God’s very mind and works, 2) unity with one another in the body of Christ – gifts appropriately shared, not hogged; and 3) unity with the blessed apostles – not in like-minded people.

I give the last word to the Dean of Exeter Cathedral, the Very Reverend Jonathan Greener, who said this in his preach within our gathering Eucharist:

*“Invite, don’t conscript your friends”*

**Fr. Christopher**



# **The Use of St Michael's.**

It was such a joy to attend two events at St Michael's last December at which the Church was absolutely full!

Sadly these were not Services, but it set me thinking on the variety of uses made of our church building by various communities – within reason and in line with long tradition, all are welcome here.

The first 'full house' was for the University of Exeter Contemporary Choir's Christmas Concert at the start of December. The choir itself was about 80 strong and an audience of over 250 filled the pews for a varied programme of light music and audience carols. They were enthusiastic and well-organised, and a joy to welcome.

On 13<sup>th</sup> December, St Lucy's Day, we were delighted to host the Exeter Swedish Choir for their Santa Lucia Celebration. Again every pew was full for an atmospheric programme of a cappella traditional songs beautifully performed by the 20 strong choir, all by candlelight. Both choir and audience commented on the beauty of our church, its wonderful acoustic, and the warmth of our welcome.

Occasional Concerts like these, Exeter Chorale, Musicke in the Ayre, and other Recitals, are just one of a range of activities here. As well as Sunday Masses, there are about 20 other Sung Services per year. Mid-week there are Matins, Low Mass, and Plainsong Vespers & Meditation maintained by a dedicated few – and a few more joining them would be welcome.

The Occasional Offices of Weddings, Baptism, and Requiem Funerals are held as required.

Exeter Pride Matins & Brunch was another colourful one-off offering for the LGBT community.

The monthly, first Sunday, Bountiful Table is a great success - not only a valuable fund-raising opportunity but also encouraging fellowship, conversation and thankfulness.

Other regular activities include the St Michael's Lecture most months and a Wednesday evening Reading Group during Lent. There are weekly assemblies for St David's School, weekly Choir Practice, and rehearsals for Exeter Chorale.



The annual Heritage Open Days and Devon Historic Churches Trust Ride'n'Stride bring in another set of visitors, and of course in 2018 we had the wonderful 150<sup>th</sup> Anniversary celebrations in September too.

An exciting recent collaboration is with Devon Recovery Learning Community who hold activities in St Michael's ranging from Djembe drumming through Guitar playing to Mindfulness. Again the warm but non-pushy welcome and the spiritual calm & beauty of our church are really appreciated.

We are always pleased to receive enquiries to host Concerts or other Events. What other ways could we make our Church available to benefit the communities around us?



**Richard Barnes – 20/1/19**

Santa Lucia celebration



## **Smilelines- some observations on modern life...**

A cabbie is a fare-minded person.

A closed mouth gathers no foot.

A dentist and a manicurist fought tooth and nail.

A job at the nursery can lead to a budding career.

A will is a dead giveaway.

According to my calculations, the problem doesn't exist.

Age doesn't always bring wisdom. Sometimes age comes alone.



## **Update from The Three Musketeers**

### **Kitchen and Meeting Room**

Just in case there have been any 'Chinese Whispers' circulating around that seemingly nothing has been achieved since December, such rumours would be wrong!

We worked right up until St David's was required for rehearsals for the Christmas Festivities, and, even during the festive period, work continued behind the scenes.

100ft of timber was cut and planed up, skirtings and bases for the screens were finished, preparation work having been done on them some time ago. In addition, the following have been completed: Caps, bosses and scribing boards and the filling in of the ends of the screens which, because of the shortage of materials are big, have been joined together to form the required sizes. By the time you read this update the results will hopefully be apparent.



**John and Roger**

January 2019

# Waitrose Customers help Soup kitchen



On 2 January Waitrose Supermarket presented a cheque for £466 for St David's Soup Kitchen. Roger Beer and Mary Quest are seen accepting the cheque. Many thanks to all who supported the donation through the customers tokens.



**Hilary Todd**

## Smileline- Let Sleeping Dogs Lie

An old, tired-looking dog wandered into my house. Slowly he walked into the sitting room and fell asleep on the rug for an hour. The next day he was back for another nap. This daily visit and snooze continued for several weeks. Curious, I finally pinned a note to his collar: 'Are you are aware that your sweet dog comes to my house each day for a nap?'

The next day he arrived with a different note pinned to his collar: "He lives in a home with six children – he's trying to catch up on his sleep. Can I come with him tomorrow?"

# Orationibus XI – A Messiah for All Seasons.

On a whim & a prayer we went to hear the University of Exeter Choral Society perform Handel's Messiah in the Great Hall on Advent Sunday evening.

In the 50-odd years I've been singing in choirs & choral societies great & small, I must have sung Handel's Messiah, or parts of it, at least a dozen time – but had I ever heard a live performance of it right through? Perhaps not.

It was a wonderful experience, exciting, lively, inspiring. A performance for the 21<sup>st</sup> century, I felt. The choir of about 90 singers was neither too massive, nor too precious, but a gathered community. With just one player per part in the band, strings, wind, trumpets, timpani, with Harry Sullivan on keyboard as an affordable harpsichord - the playing was precise and didn't drown the singers.

As the band launched into the opening Sinfonia, I wondered where the soloists were. Then 2 young choral scholars from the University Chapel Choir stepped out from the chorus. With confidence and bright tone, one sang 'Comfort ye my people', and the other 'Every valley shall be exalted'; Tenor solos I have sung a few times in my prime. This set the pattern for all the solos; a dozen choral scholars divided the Recitatives & Arias amongst themselves, as well as singing all the Choruses with the Choir. An excellent way of weaving the Oratorio into a seamless whole.

The conducting was also shared, with Jack Watts (fresh from the University Contemporary Choir's Concert at St Michael's the previous evening) taking Part 1, the 'Christmas' section, and Michael Graham, who also directs the Chapel Choir, taking the passion & triumph of Parts 2 & 3.

We think we know what 'Messiah' is about – the life of Jesus, well, his birth, death & resurrection – but do we really? It's not a narrative story like the Bach Passions a couple of decades earlier. It's more like a Bible study on the prophecies, work and purpose of God in Jesus. Although usually performed just before Christmas or Easter, its 50 or so movements effectively cover the whole Liturgical Year from Advent to Christ the King.

The music is wonderful, from foot-tapping joy to deep pathos. Remarkably,

Handel (1685-1759) composed it in just 24 days in 1741. The first performance in April 1742 was not in London, but Dublin.

But here I want to think about the words - the Bible verses, 47 from the Old Testament, 33 from the New, were selected and ordered by Charles Jennens (1700-73), librettist for some of Handel's earlier oratorios.

Jennens was a 'Non-Juror' - this meant he believed that King James II & VII had been deposed illegally and the 'Glorious' Revolution of 1688 was a Bad Thing. James' daughter Queen Anne was an acceptable Protestant Stuart but she died in 1714 without heir. Since all the remaining Stuarts were Catholic, the Monarchy of the recently United Kingdom passed to the nearest Protestant, George I from Hanover.



Charles Jennens

Has this anything to do with Handel's Messiah, you ask? Well, maybe. By refusing to swear allegiance to the Hanoverian King George II, Jennens was barred from the Establishment Church & State, and devoted his talents & wealth to the Arts. Some non-Jurors also hoped and worked to see the House of Stuart restored.

As well as the familiar and comfortable prophecies from Isaiah (memorable in the King James translation), Jennens throws in some verses from Haggai & Malachi – I will shake all nations, Who may abide the day of his coming, He shall purify. Is there a political sub-text?

After the beautiful Nativity music, and the nod to Jesus' ministry - He shall feed his flock, Come unto me, His yoke is easy – there is the deeply moving Suffering Servant Passion – He was despised, Surely he has borne, All we like sheep - right through to - Thou didst not leave his soul in hell – all from Isaiah, Psalms & Lamentations, rather than the Gospels.

After the Ascension and Preaching movements, and before we get to the

triumphant Hallelujah Chorus, there's a set of 'angry' verses from Psalm 2 – Why do the nations so furiously rage together, He that dwelleth in heaven shall laugh them to scorn, Thou shalt break them with a rod of iron.

Was Jennens frustrated that people were ignoring the preachers, or having a dig at the Establishment, hoping the Stuarts would take back control of the British Monarchy? In the event, God had different ideas - the Jacobite Rising of 1745 failed, and our Monarchy is Protestant and 'European' to this day.

Part Three is mainly St Paul's meditation on Resurrection in 1 Corinthians 15. Much loved are the Soprano solo 'I know that my redeemer liveth' (from Job), the Bass solo 'The trumpet shall sound', and the resounding final chorus 'Worthy is the Lamb, Amen' (from Revelation).

If you get the opportunity, try giving Handel's Messiah a fresh listen.



**Richard Barnes – 20/1/19**



George Frideric Handel

# **The Electoral Roll: What is it and Why Bother?**

At this time of the year, the thoughts of some of us turn to the church electoral roll. It is revised annually in the lead up to the Annual Parochial Church Meeting and many of you will be familiar with that process. However, every six years a completely new roll has to be drawn up and 2019 is such a year. I thought it would be useful, therefore, to explain a little about the roll, what it is and why it is important.

Firstly, what it is not. The electoral roll is nothing to do with the Electoral Register, which enables us to vote in local and national government elections. It is part of the democratic and administrative process of the Church of England and you are invited to join it as members of a particular church. Membership of the electoral roll is not compulsory. Some people are happy to go on worshipping at a church for years without ever going on the roll. You can, however, play an even greater part in church life by joining and I hope to explain why.

The most obvious benefit of being on the electoral roll is that you are entitled to attend the annual parochial church meeting, in our parish usually held in April, and take part in its proceedings. This is the meeting where we receive reports on the work of the church over the past year and the accounts and are able to comment and ask questions about them. It is also where we elect our representatives to the parochial church council and the deanery synod. As someone whose name is entered on the roll, you can stand for election to these roles, and play a part in the democratic process of the Church Of England. Not only does this enable you to express your views and take part in decision making at a local church level, but the

deanery synod elects representatives to the diocesan synod and ultimately to General Synod. In a time of change, in the Church and society, both locally and nationally, this gives us a voice and an opportunity to make a difference.

As a member of the roll you are also entitled to be appointed as a sidesperson and play a very important part in the day to day life of the church by welcoming both newcomers and established worshippers into our churches. By joining the electoral roll you are both demonstrating a commitment to our day to day life as the body of the church and also providing useful information about church membership locally and nationally.

So, who can be on the electoral roll? The answer is basically any lay person who:

- is baptised and aged 16 or over
- is a member of the Church of England or other Church fulfilling specified requirements, who is either resident in the parish or has habitually worshipped with us over the previous six months

If you have any questions about the detailed requirements, please ask either me or Paula Lewis at St Michael's and we will be happy to help you with that or any other questions.

The process for compiling the new roll starts shortly and we will have forms available by February 11<sup>th</sup>. We hope you will want to take part, including younger members who may welcome their opportunity to be heard as the church of the future.

**Sue Wilson**

Electoral Roll Officer

**[electoralrollofficer@stdavidschurchexeter.org.uk](mailto:electoralrollofficer@stdavidschurchexeter.org.uk)**



## St David's with St Michael's Parish Cycle of Prayer 2019

January	6th	Pastoral Visiting Team
	13th	Baptism Sunday
	20th	Licensed Ministry Team - Nigel, Christopher, Alison, Bill, Charlotte, Howard, Ian, Simon
	27th	Refugee Support Group, the hostels for Asylum seekers on St David's Hill
February	3rd	YMCA and The Thirsty Group (monthly faith discussion)
	10th	The Dales and Barton Place Nursing Homes
	17th	Bible study groups, Lent Groups St Michael's Lectures
	24th	Soup evenings, Soup makers, volunteers and clients
March	4th	St Davids Patronal Festival Women's World Day of Prayer Church Women's group
	10th	The Samaritans
	17th	Esther Community (supporting young homeless)
	24th	Choir, Instrumental group, and all church musicians
	31st	Bell Ringers
	7th	PCC, Church and Chapel Wardens, Treasurers, Secretaries and Church Committees Secretary
April	14th	Exeter Community Initiative
	21st	St David's Vets
	28th	Our midweek services
	5th	The Listeners (Samaritans training initiative for Exeter Prison inmates)
	12th	Christian Aid
	19th	Travellers to St David's and Central

		stations, Transport Police
	26th	Youth Offenders Service
June	2nd	Exeter Community Centre on St David's Hill
	9th	The Dinosaur café, Boston Tea Party and all
who		work in hospitality in The Parish
	16th	Montpellier Court residents and John the
manager		
	23rd	The Co-op shop and all shop workers
	30th	All places of worship within our Parish
July	7th	Sea Sunday
		The Cleaning Teams, Verger and St David's
		Caretaker, Mary Quest
	14th	Flower arrangers and coffee makers
	21st	All businesses in the Parish
	28th	The Almshouses in New North Road and
Mount		Dinham
August	4th	Local Police and Police Community
		Support Officers
	11th	Hotels and Bed and Breakfast in the Parish
	18th	Taxi/bus drivers and all who travel in them
	25th	The Welcome Team and Sides people
September	1st	Those who do Readings, lead the Prayers,
our		Servers
	8th	Education Sunday
		TicToc Nursery, St David's school, St
		Wilfrid's school, Steiner school, and The
		Language School
	15th	Exeter University Staff and Students, and
The		Chaplaincy
	22nd	Harvest, Traidcraft, edibles stall, bountiful
table,		Overseas Mission and links
	29th	St Michael and All Angels on their Patronal

## Festival

October   accommodation in  International	6th	Prison Week Exeter Prison and Chaplaincy
	13th	Home Mission week, Students in the Parish
	21 <sup>st</sup>	World Mission week, Goodwill Village, students
	28 <sup>th</sup>	Age UK services in the Parish
November Councillors	3rd	Ben Bradshaw MP, all City and County
	10th	Remembrance Sunday, Funeral Directors,
	17th	World day for the Poor Charity shops , Exeter Food Bank, St Petroc's, The Junction
	24th	Youth Sunday Exeter College Staff and Students
December   preparations.	1st	The Angel Tree
	8th	Junior Church, The Childrens' Society
	15th	Calm during Advent and Christmas
	22nd	Bury Meadow and all adults and children who use this space.
	29th	Men's breakfasts, Parish lunches

# Sundays @St.David's Church Exeter 2019

Sunday 13th January **Edibles**

Sunday 20th January (Family Service)

Sunday 27th January **Traidcraft**

Sunday 3rd February (Candlemas)

Sunday 10th February **Edibles**

Sunday 17th February Family Service

Sunday 24th February **Traidcraft**

Sunday 3rd March **Edibles**

Sunday 10th March (1st Sunday in Lent) **St David's Soup Evening  
Charitable Collection**

Sunday 17th March Family Communion

Sunday 24th March **Traidcraft**

Sunday 31st March (Mothering Sunday) **Edibles**

Sunday 7th April **YMCA Charitable Collection**

Sunday 14th April (Palm Sunday)

Sunday 21st April (Easter Day)

Sunday 28th April **Traidcraft**

Sunday 5th May

Sunday 12th May **Edibles**

Sunday 19th May Family Service **Christian Aid Collection**

Sunday 26th May **Traidcraft**

Sunday 2nd June

Sunday 9th June (Pentecost) **Edibles**

Sunday 16th June (Trinity Sunday) Family Communion

Sunday 23rd June **Traidcraft**

Sunday 30th June **Refugee Support Group Devon**

Sunday 7th July

Sunday 14th July **Edibles (if not fete)**

Sunday 21st July Family Service

Sunday 28th July **Traidcraft**

Sunday 4th August

Sunday 11th August **Edibles**

Sunday 18th August (Family Service)

Sunday 25th August

Sunday 1st September

Sunday 8th September **Edibles**

Sunday 15th September (Family Communion Harvest Festival)

Sunday 22nd September **Traidcraft**

Sunday 29th September (St Michael and All Angels)

Sunday 6th October **Goodwill Village Charitable Collection**

Sunday 13th October **Edibles**

Sunday 20th October (Family Service) **Moldova Sunday (Launch of Shoebox Appeal)**

Sunday 27th October (Bible Sunday) **Traidcraft**

Sunday 3rd November)

Sunday 10th November (Remembrance Sunday) **Edibles**

Sunday 17th November (Family Service) **Traidcraft**

Sunday 24th November **Angel Tree Charitable Collection**

Sunday 1st December (Advent Sunday) **Traidcraft**

Sunday 8th December **Edibles**

Sunday 15th December (Family Communion)

Sunday 22nd December

Sunday 29th December

Carol Service collection is equally divided between Refugee Support  
Devon and St David's Church

Christingle collection goes to C of E Children's Society



# Bishop of Pychester's Ad Clerum

(Admonitions to his Clergy)

Dearly Beloved,

It's not easy being the fictional Bishop of a fictitious Diocese. Navigating the Anglican Via Social Media between the Scylla of satirical humour to entertain and provoke thought and the Charybdis of causing offence. Perhaps that's why we bishops tend to sit on the fence.

Pursuant to my earlier request to use purple uplighting only during Lent & Advent, please interpret this with a modicum of common sense - Ember days are allowed. The proper colours for other Feasts & Seasons would be nice, but the ultra-violet strobes with fluorescent orphreys on Black vestments reported from St Christopher, Upton Pyke, for All Souls' Day was perhaps taking it a bit far.

Please could all Youth Groups return their Liturgical Year Twister games to the Diocesan Office before my pre-Lent Party – it seemed a good idea at the time, but has turned out to be a Safeguarding Nightmare.

I imagine most of you spotted the unfortunate typo in the Diocesan Synod Agenda item - Reviewing the Ban on Blessing Some-Sex Marriages.

I'm sure you have all been abstaining from Carnal Desires while we await the House of Bishops' Teaching Document "Living with Food and Faith" due in 2020. However it seems this will not answer the question everyone is asking; whether eating vegan sausage rolls is right or wrong. Rather it will provide new pedagogical resources to help us bishops think deeply about the hard questions of food ethics.

I see that the St Pythag's Alternative Glossary has defined 'pedagogical' as pertaining to a group of bishops pussy-footing about in the long grass trying to find their croquet balls. This is not very helpful. Indeed, Pychester was proud to beat Lindchester in the Final of the inter-diocese Croquet competition last year.

You may like to know that the Diocese is preparing a bid to the Church Commissioners' Strategic Development Fund for a Resource Church Church Plant. Cathedral-style worship is becoming ever more popular, with its high quality music & liturgy and options to be anonymous or for busy people to be part of a community without getting nobbled to do lots of jobs. Our

Cathedral was full to o'erflowing again this Christmas.

We propose to fit out struggling St Giles Without and a unit on the Pychester Business & Computing Park for state-of-the-art video streaming, with robes & vestments for dressing up, mock choir-stalls, comfy sofas, coffee & cake, for Mindfulness Matins and Cool Choral Evensong, with a roving Canon for that pastoral touch.

Inspired by Exeter Diocese's sporty strapline "Pray, Grow, Serve" (I'm sure it has nothing to do with animal husbandry), and avoiding the pitfalls of Southwell & Notts "Wider, Younger, Deeper", we're launching the Pychester motto "Older, Wiser, Higher".

An Ad Clerum Advert: The Bishop's wife, writing as Justine Pediment, has a new cassock-ripping novel "Maniple Sins and Wickednesses" coming out. If you enjoyed her previous one "The Age of Incense" you won't want to miss this sparkling sequel.

As Alan Bennett memorably said in the 1960s in 'Beyond the Fringe', "Life is like a tin of sardines – we're all looking for the key." Nowadays, in the age of the ring-pull, perhaps we need to say "Life is like a piece of avant-garde music - ..."

Bless you all, +Ric Pychester <;-)>



**Richard Barnes – 20/1/19**





## **PILGRIMAGE TO SICILY**

**Led by Bishop Martin Shaw**

**Tuesday 10th to Saturday 21st September 2019**

- The pilgrimage will be travelling to and from Bristol airport.
- The cost is £1699.
- Extra single room supplement of £434.

Sicily is the largest and most populated island in the Mediterranean. Lying close to the mainland of Italy and just 90 miles from the African coastline, it retains Arab as well as Greek and Roman influences in its architecture and culture. Sicily is dominated by the dramatic landscapes around Mount Etna, Europe's most active volcano.

Our pilgrimage will include tastes of the birth of Christianity in the Western World, beginning with St Paul and the architectural story of Christianity's artistic relationship with the Arab world.

The pilgrimage will include visits to Catania, Syracuse, Palermo, Cefalu, Monreale. There will be plenty of free time and opportunities to enjoy the local cuisine.

For further detail please contact Martin and Elspeth Shaw either by email: [amartinshaw@gmail.com](mailto:amartinshaw@gmail.com)

or telephone

07980 191251

or

01392 663511

### **To book, contact Pax Travel:**

Pax Travel

2ND FLOOR ,102 BLUNDELL ST  
LONDON

N7 9BL

TELEPHONE: 020 7485 3003

E-mail: [info@paxtravel.co.uk](mailto:info@paxtravel.co.uk)

# Lunch Club Dates- Spring 2019

**February 7<sup>th</sup>**

**March 7<sup>th</sup>**

**April 4<sup>th</sup>**

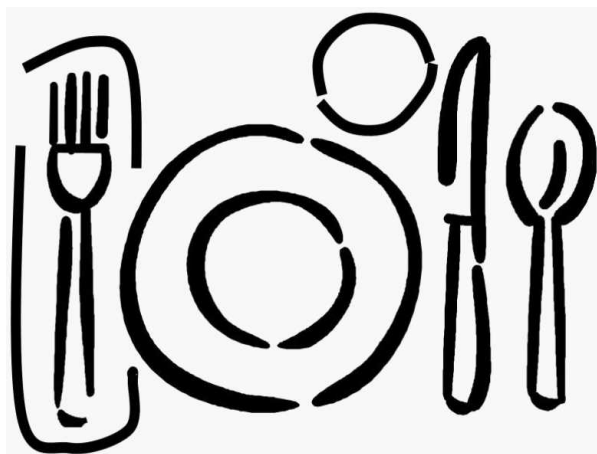
All at Exeter College's @34  
Restaurant on a Thursday at 12 noon.  
Do join us for a tasty and reasonably  
priced meal with friends from St  
David's and St Michael's.



Details and booking sheets can be found at the back of both  
churches. Please contact Sue Wilson on 01392 437571 if you  
have any questions.

**@ thirty-four**

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Exeter Street Pastors began operating in 2009, with members coming from churches across Exeter and beyond, as a vehicle for the Church to show we care and to get out and help in practical ways. We found acceptance with members of the public and service providers including the police, CCTV control, pubs' and clubs' door staff, and the council.

We walk the streets of Exeter between 10.30pm and 3.00am every Friday and Saturday night in teams of three or four, usually mixed sexes, and the main problems we find are anti-social behaviour, usually caused by alcohol, homelessness, loneliness and people who are vulnerable after a night out.



A typical encounter sees us approaching someone in apparent distress. We check whether they have the ability to contact a friend and if it becomes apparent, they are vulnerable, for instance they have lost their taxi money, we offer to stay with them, give them water to help them sober up, and ensure they meet up with someone they trust. In these encounters people sometimes open up with stories of their difficult times and experiences in this broken world. If it is appropriate, we offer to pray for them, and share our faith,

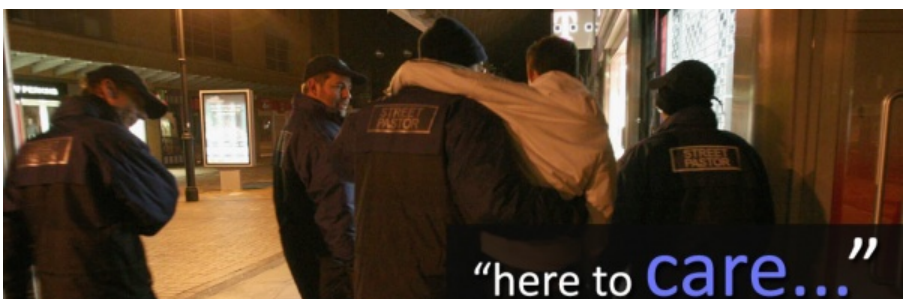
Many just want to engage with us about what we believe and why we have decided to spend our evenings on the (sometimes cold and damp!) streets of Exeter. We love to serve Jesus by living out our faith in this practical way and getting involved where people are, often in great need of a helping

hand, or a listening ear, or a comforting word.



An important part of the team, at Pastor Base at St Mary Arches church, are a minimum of two Prayer Pastors who support the teams on the street, praying into situations like violent fights or lost phones. Street Pastors and Prayer Pastors can testify first hand to the effectiveness of such prayers. One Prayer Pastor comment's, "I am more blessed than I imagined by serving this ministry; my relationship with God deepens as I fellowship with others and witness God working in the lives of people on the streets of Exeter."

We carry in our rucksacks many things such as first aid, water, a dustpan and brush to sweep up broken glass and flip flops, mostly offered to ladies with very tired feet, having taken off their high heels, to avoid cuts etc from broken glass. We also carry lolly pops which are a friendly gesture to people and one around which we can strike up conversations. We also pass some on to the homeless who appreciate them to refresh their mouths in the morning. They are also effective in stopping arguments as having something in your mouth stops you from talking!



Each year we run a training programme for new Street Pastors consisting of 15 sessions covering all aspects of what you may find on duty. The next sessions start on Saturday 2 March 2019. To become a street pastor, you

must be over 18, no upper limit. Be a professing Christian, belong to a church for at 12 months, provide a positive reference from your church leader, pass a DBS check and attend the training program. It does have a cost of £300, but please don't let that stop you. We can help with that. We also greatly need more Prayer Pastors. There is no cost to be a prayer pastor, but a church reference is necessary.

If you are interested in more information, please contact us by **emailing [admin.exeter@streetpastors.org.uk](mailto:admin.exeter@streetpastors.org.uk)** or going to our website **[www.exeter.streetpastors.org.uk](http://www.exeter.streetpastors.org.uk)** and filling out the contact us form.



## INVITATION TO THE EXETER FORUM

The Exeter Forum is a friendly social group for retired people which has been presenting interesting and entertaining talks by leading local figures, experts and enthusiasts almost every week for nearly 50 years. We also have walks, visits and book and music groups.

We should very much like to invite you to any of our talks you may be interested in. They are at the Mint Methodist Church, Fore Street, Exeter on Wednesday mornings with tea/coffee from 10.00 and the talks are from 10.45 to 12.00.

The programme for January to April 2019 is:

Jan 2nd David Oates *How to look at Heraldry*;

Jan 16th Professor Brian Kirby, Retired Consultant Physician A  
*Lighthearted Look at Longevity*;

Jan 23rd Alison Hernandez, Devon & Cornwall Police Commissioner

*The Work of the Police and Crime Commissioner;*

Jan 30th Ciaran Stoker, University of Exeter *A Great and Desperate Venture: Belgian Refugees in Devon in the First World War;*

Feb 6th Nick Earle, IKEA Exeter Store Manager *IKEA comes to Exeter;*

Feb 13th Donna Kehoe, Agent, Bank of England *A View of the Economy;*

Feb 20th Emma Laws *Winnie the Pooh: Exploring a Classic;*

Feb 27th Professor Christopher Southgate *Rethinking the Relationship between Science and Religion;*

Mar 6th Professor Martin Sorrell *Writing a Memoir: "Paulette, French by Birth; English by Chance;"*

Mar 13th Dr Julia Neville *The Learned and Literary Ladies of Exeter's Suffrage Movement;*

Mar 20th Cathie Hartigan *Postcard Stories;*

Mar 27th Frances Grigorey *The History of Fire;*

April 3rd Mike Rendall *Robinson Crusoe and the Story Behind the Story;*

April 10th Clare Maudling *Phoenix Rising: The Rebuilding of Exeter After the Blitz.*

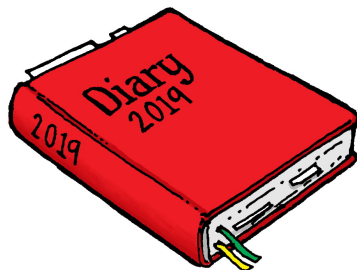
Admission is £3 per talk, free for members. Membership from January to March 2019 is £7.50.

You will be very welcome. All enquiries to

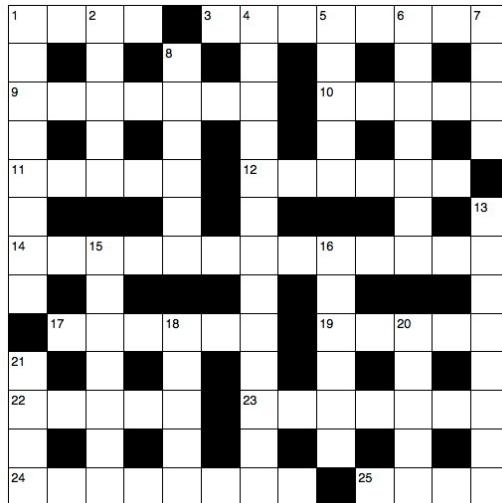
exeterforum@btinternet.com Tel 01392 273732.

**Peter Burden**

07.01.2019



# February crossword



## Across

1 Salary (Isaiah 19:10) (4)

3 Question Jesus asked of those healed of leprosy, 'Were not all ten — ?' (Luke 17:17) (8)

9 Wide, elevated level area of land (Joshua 13:9) (7)

10 'So you also must be — , because the Son of Man will come... when you do not expect him' (Matthew 24:44) (5)

11 '[He] said to the man, "Stretch out your hand." He — — , and his hand was completely restored' (Luke 6:10) (3,2)

12 'Who has gathered up the wind in the — of his hand?' (Proverbs 30:4) (6)

14 Not born again (13)

17 'Again and again he — the same sacrifices, which can never take away sins' (Hebrews 10:11) (6)

19 Mails (anag.) (5)

22 'He — — here; he has risen' (Matthew 28:6) (2,3)

23 Defeated (Judges 20:43) (7)

24 Soldiers' quarters (Acts 21:34) (8)

25 'Pillars of marble' were how the Beloved described those of her Lover (Song of Songs 5:15) (4)

## Down

- 1 Totally destroyed (Genesis 7:23) (5,3)
- 2 What the Philippian jailer was told to do with his prisoners Paul and Silas (Acts 16:23) (5)
- 4 Object of ridicule (Job 12:4) (8-5)
- 5 In most years, the month in which Easter falls (5)
- 6 For example, Caesarea, Joppa, Tyre, Sidon (7)
- 7 '[Jesus] was in the desert for forty — , being tempted by Satan' (Mark 1:13) (4)
- 8 'Hallelujah! Salvation and glory and power — to our God' (Revelation 19:1) (6)
- 13 Mend dots (anag.) (8)
- 15 Purifier (Malachi 3:3) (7)
- 16 Attacked (1 Samuel 27:8) (6)
- 18 The good Samaritan to the innkeeper: 'When I return, I will reimburse you for any — expense you may have' (Luke 10:35) (5)
- 20 How Matthew described the crowds who followed Jesus (Matthew 4:25) (5)
- 21 For example, one of 25 Across (Judges 19:29) (4)

## February Sudoku - Medium

7		5				1		
1			2					
					9	5	4	
9				1				8
			5		8			
6				7				4
	7	3	4					
					3			6
		1				8		3



# Days of Note - February

## **2 February - The Presentation of Christ in the Temple/ Candlemas**

In bygone centuries, Christians said their last farewells to the Christmas season on Candlemas, 2 February. This is exactly 40 days after Christmas Day itself.

In New Testament times 40 days old was an important age for a baby boy: it was when they made their first 'public appearance'. Mary, like all good Jewish mothers, went to the Temple with Jesus, her first male child - to 'present Him to the Lord'. At the same time, she, as a new mother, was 'purified'. Thus, we have the Festival of the Presentation of Christ in the Temple.

So where does the Candlemas bit come in? Jesus is described in the New Testament as the Light of the World, and early Christians developed the tradition of lighting many candles in celebration of this day. The Church also fell into the custom of blessing the year's supply of candles for the church on this day - hence the name, Candlemas.

The story of how Candlemas began can be found in Luke 2:22-40. Simeon's great declaration of faith and recognition of who Jesus was is of course found in the Nunc Dimittis, which is embedded in the Office of Evening Prayer in the West. But in medieval times, the Nunc Dimittis was mostly used just on this day, during the distribution of candles before the Eucharist. Only gradually did it win a place in the daily prayer life of the Church.

## **8 February – Kew and the wild boar**

St Kew has nothing to do with gardens or the 'Q' of James Bond fame. This Kew was a girl who lived in Cornwall in the 5<sup>th</sup> century, and should be the patron saint of girls with difficult older brothers.

Kew's older brother was a hermit who felt his younger sister was not worthy to even visit his cell. But big brothers often underestimate their

younger sisters, and he was no exception. One day Big Brother saw a wild boar charge out of the woods towards his sister. Kew spoke to it kindly in tones of such purity and sweetness that it immediately slowed down to a peaceful walk.

Big Brother was so shaken by this that he repented of his superior attitude. When he then bothered to spend time talking with young Kew, Big Brother discovered her nature to be of “rare virtue and holiness”. Other people thought so too, and after her death they decided Kew had been a saint, and should have the parish church named after her.

### **11 February – Caedmon: the poetic shepherd**

Caedmon (d 680) should be the patron saint of all farmers who enjoy humming to themselves as they do the lambing this Spring. For Caedmon of Whitby was a bit like David in the Bible – he grew up as a simple herdsman out on the hills who enjoyed composing songs and poetry for himself while watching his flocks.

Like David, Caedmon also had a keen awareness of God, and used his creative gift to express his devotion and love for his Creator. When his poems and songs became known to others, they liked them so much that soon Caedmon left his sheep in order to become a monk. This gave him time to compose many poems based on the stories in the Bible: from Creation and Genesis, to the Exodus and entry of the Jews into the promised land, to the birth, passion and resurrection of Christ, and finally to the future Last Judgement, Heaven, and Hell.

Then one day Caedmon suddenly announced that he knew he was going to die soon. And so he did, in a state of charity and peace with everyone. There was great mourning.

Sadly, only nine lines of his poetry have survived, and we have the great historian, Bede, to thank for even that much. But in his time, Caedmon’s gift of telling Christian stories in the vernacular must have been of great value in evangelising the common folk.

### **14 February - Valentine’s Day**

There are two confusing things about this day of romance and anonymous love-cards strewn with lace, cupids and ribbon: firstly, there seems to have been two different Valentines in the 4th century - one a priest martyred on the Flaminian Way, under the emperor Claudius, the other a bishop of Terni martyred at Rome. And neither seems to have had any clear connection with lovers or courting couples.

So why has Valentine become the patron saint of romantic love? By Chaucer's time the link was assumed to be because on these saints' day -14 February - the birds are supposed to pair. Or perhaps the custom of seeking a partner on St Valentine's Day is a surviving scrap of the old Roman Lupercalia festival, which took place in the middle of February. One of the Roman gods honoured during this Festival was Pan, the god of nature. Another was Juno, the goddess of women and marriage. During the Lupercalia it was a popular custom for young men to draw the name of a young unmarried woman from a name-box. The two would then be partners or 'sweethearts' during the time of the celebrations. Even modern Valentine decorations bear an ancient symbol of love - Roman cupids with their bows and love-arrows.

There are no churches in England dedicated to Valentine, but since 1835 his relics have been claimed by the Carmelite church in Dublin.

## **15 February – Thomas Bray: founder of SPCK**

Thomas Bray was once called a "Great Small Man", with good reason. This diminutive 18<sup>th</sup> century English clergyman (1658 – 1730) not only helped to establish the Church of England in Maryland, but he was also founder of the Society for the Propagation of Christian Knowledge (SPCK) in 1698 and the Society for the Propagation of the Gospel in Foreign Parts (USPG) in 1701.

Those are long names for societies whose aim was to get Christian books and resources into the hands of those who desperately needed them. For the early 18<sup>th</sup> century was not an easy time for poor clergymen: books were expensive, and many of them had few, or none to guide them in their ministry. And so Thomas Bray, who had been educated at Oxford, joined

with some other clergy friends to help them.

After a trip to assess the needs of the young Episcopal Church in Maryland (he was sent by the Bishop of London), Bray became rector of St Botolph's, Aldgate in London in 1708. From here he served his parish, and through SPCK eventually established 80 parish libraries in England and a further 39 in the Colonies. SPCK and USPG worked by asking learned authors to donate copies of their books. They also appealed to merchants to the foreign plantations for financial help in establishing the libraries.

Thomas Bray's life has affected hundreds of thousands of people over three centuries. Not only was his work in America the first major coordinated effort to establish libraries in the New World, but SPCK is still one of our leading UK Christian publishing houses today. As if that was not enough, Bray also worked to help poor debtors emigrate to better lives, and homeless children to get care in England. He helped feed prisoners at Newgate prison in London and joined in the political fight against slavery. He also supported outreaches to Africans and Native Americans in their home countries.

When he died on 15<sup>th</sup> February 1730, thousands mourned him. A great small man indeed!

## **27 February - The Vicar's a Poet**

On 27<sup>th</sup> February the Church Calendar celebrates George Herbert. For those who are muttering 'never heard of him', just think of the hymn 'Let all the world/ In every corner sing', which he wrote, along with several other hymns which are still popular, even if they are well over 300 years old. In the course of his short life he was a graduate of Cambridge University, a favoured politician of King James, a distinguished poet of the so-called 'metaphysical' school, and a much-loved parish priest at Bemerton, in Wiltshire.

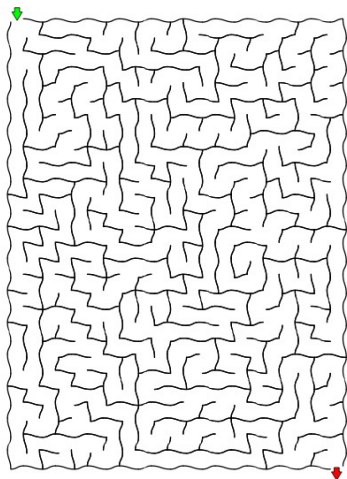
He was born in Wales but grew up in a wealthy family in England. As a student he felt called to ordination, but when he graduated he was drawn instead into the government of the time. As a protégé of King James (yes, the one of the 'King James Bible') he could have pursued a career in government, but that youthful call persisted and after a while he turned

instead to the ministry of the Church of England. It was an era when many clergy were absentee incumbents, paying someone else to do the parish work while they lived elsewhere, but Herbert set himself to be a true parish priest, noted for his pastoral care and practical support of his parishioners. The whole of his ministry was fulfilled in that one parish, until he died at 39 from what we would now call tuberculosis.

It is of course his hymns for which he is chiefly remembered today, though his Collected Poems are also regarded as jewels of English poetry.

## Word search

## Maze



s	h	o	u	t	v	c	n	r	z	l	h	n
a	k	n	c	h	e	s	t	n	p	n	x	h
f	s	c	a	p	t	u	r	e	d	s	f	u
e	m	e	m	t	b	u	y	e	t	g	o	d
w	g	k	p	u	n	r	y	e	d	h	e	o
a	y	g	e	a	o	o	p	e	c	s	z	q
l	r	p	d	t	r	m	k	i	p	k	l	v
l	y	r	c	t	u	l	r	a	r	m	y	c
s	o	i	s	r	a	e	l	i	t	e	s	v
j	v	e	t	w	j	l	o	c	k	e	d	j
l	d	s	k	j	o	s	h	u	a	v	a	a
k	y	t	h	c	f	i	g	h	t	o	w	n
r	u	s	h	e	d	g	a	t	e	s	d	f

locked	gates	safe
walls	victory	God
captured	Jericho	priests
destroyed	collapsed	trumpets
Jordan	camped	shout
army	Israelites	town
fight	chest	walked
once	Joshua	rushed

# Bible Bite

A short story from the Bible

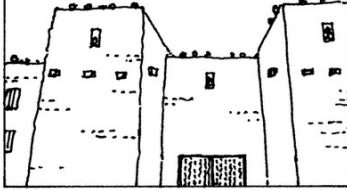
It can be read in the Bible in  
Joshua chapter 6 verses 1-27

Joshua led the Israelites across the  
river Jordan. They camped near the  
town of Jericho and prepared to fight.

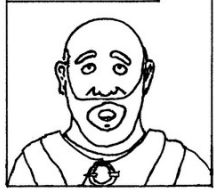
The people in Jericho  
locked the town gates.



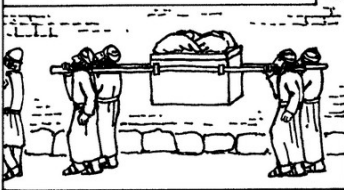
They thought they were safe.



God told Joshua  
what to do.



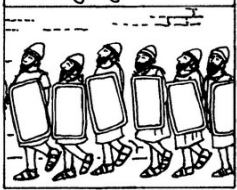
On the first day, the priests  
carried the sacred chest,



they blew trumpets,  
and walked round  
Jericho once.



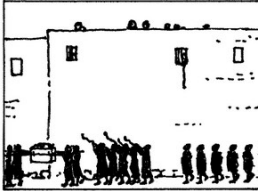
The army followed  
not saying a word.



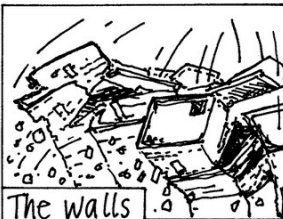
They did this  
for 6 days.



On the 7th day they  
walked round 7 times.



The army gave a victory shout!



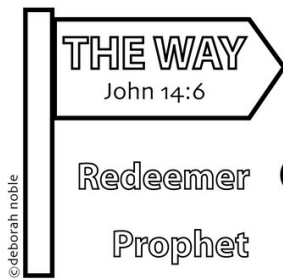
The walls  
of Jericho collapsed.

The army rushed into  
the town and  
captured it.



Jericho was destroyed.

# Colour-in



©deborah noble

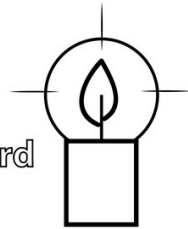
Emmanuel

Messiah

Lord



Revelation  
17:14



John 8:12



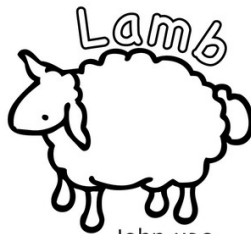
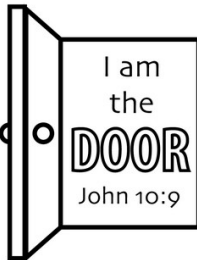
John 6:35

Son of man

## Names of JESUS



John 10:11



John 1:29



John 1:1-5



JOHN 15:1

Judge

Mediator

Cornerstone

Alpha and Omega



Truth

Life

Luke 2:11

# Puzzle solutions

W	A	G	E		C	L	E	A	N	S	E	D
I		U		B		A		P		E		A
P	L	A	T	E	A	U		R	E	A	D	Y
E		R		L		G		I		P		S
D	I	D	S	O		H	O	L	L	O	W	
O				N		I				R		O
U	N	R	E	G	E	N	E	R	A	T	E	D
T		E				G		A				D
	O	F	F	E	R	S		I	S	L	A	M
L		I		X		T		D		A		E
I	S	N	O	T		O	V	E	R	R	A	N
M		E		R		C		D		G		T
B	A	R	R	A	C	K	S		L	E	G	S

7	9	5	8	4	6	1	3	2
1	3	4	2	5	7	6	8	9
2	8	6	1	3	9	5	4	7
9	5	7	6	1	4	3	2	8
3	4	2	5	9	8	7	6	1
6	1	8	3	7	2	9	5	4
8	7	3	4	6	1	2	9	5
5	2	9	7	8	3	4	1	6
4	6	1	9	2	5	8	7	3

## The deadline for inclusion of articles for the March issue of New Leaves is Sunday 24th February

If you have images of any events of interest to the Parish community please send them to us. Any information and articles you'd like to submit for inclusion in future issues should be sent to the new editorial team at:

**[newleavesnews@gmail.com](mailto:newleavesnews@gmail.com)**

Please send digital files via email and please make the subject header fit the content of the email - thanks!

Thank you to Graham Lerwill for organising the printing of this magazine

- his hard work is much appreciated.